

796 destitute of terms in their own language suitable for denoting religious concepts. We find such formal terms as pa'tamweo'kan, an abstract term derived from pa'tam- signifying "to pray." This I have translated in the text by variations of its free meaning, as "worship," "religion," "prayer ceremony" to suit the context. Again we find the abstract term kena'mwin employed as a synonymous title for the ceremony, for which I have been obliged to give the same rendering in English. And even another which was likewise noted by the missionaries of a century ago, ka'ntika, (kan'tka^w. "he is dancing"), a composite term with the meaning of persons dancing in a line and pushing something forward, occurs in reference to the great ceremony as well as to other performances of a like nature in Delaware sacred conduct. And again we encounter the term menda'won, with the meaning of "House of Earnest Pleading," employed in the text to denote the ceremony. The informant thought that this term might be of Munsee derivation.

- 779 These terms point to a theosophical system and practices among the
192 Delawares possessing considerable maturity of form and content. Indeed it impresses one, in meeting with the various religious terms employed in reference to the creed and practices of the tribe, that a well-rounded ecclesiastical system exists therein. There is little impoverishment of expression and much order and mature thought in the picturesque symbols developed within the complicated framework of figurative speech.

Such terms as "imploing in earnest," "sadness of mind," "blessed with fortune," "religious commandment," "customary teaching," "religious inspiration," "humility," "reverence," "ritual," appear with full voice of religious thought that we are accustomed to expect in religious forms of a relatively advanced character. They evince a

¹ Terms of similar derivation occur in Algonkian dialects south of the St. Lawrence and the Great Lakes (paba'tam, Wabanaki dialects). Northward the designation is related to forms of Cree-Montagnais aiamis'win, "prayer" comparable with Delaware aya'ndamon "to wish for, implore."

² A term denoting a ceremonial dance, with an interesting history. Chamberlain (Handbook Amer. Inds. Bull. 30, Bur. Amer. Ethn., p. 202) reviews the term Caticco, as employed by the Dutch and English, tracing reference to it to 1664 as designating a death dance, to 1653 (Van der Donck), describing it as singing and dancing of the young, Dankers (1679) as conjuring the devil, Denton (1670) as a festival time. Nelson (Indians of New Jersey, 1894, p. 70) cites Hesselius as calling Kisticks a sacrifice or a festive gathering of the New Jersey Indians. The Munsee form of the verb is *giatkeon* (Brinton, Lenape Dict. p. 40) while in Ziebsberger's vocabulary it appears as *genipeen*, *Caticco*, or dancing matches at festival time in which the spectators beat time with a stick upon the ground and sing (Daniel Denton's Description of New York formerly New Netherland, 1670, quoted by A. B. Skinner, Indians of Greater New York, 1915, p. 24) while Kistika, mentioned by Gov. Prints of New Sweden, as a means of serving Satan among the Delawares (erroneously rendered by Johnson, as "holy man or medicine man," Amandus Johnson, The Swedes in Delaware. N. Y. 1911, p. 279, fn.) may be the first appearance in European sources of the word as denoting ceremonial dancing. The stem occurs in dialects as far away as the Wabanaki (Malécite, *paik'bwak*, "dance hard").

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deep religious feeling. And such expressions as "pitifulness," "spiritual yearning," "conviction of unworthiness," "earnestness of mind" are met with to found a still deeper impression of the term-formality in what would constitute a true religious vocabulary. We should also bear in mind that these are the familiar expressions of the professors of paganism, who have carried over their spiritual terminology from the ancient paganism of their ancestors. These terms are not borrowings from the tongues of Delaware converts to Christianity; for the terms adopted by the latter have been refused admission into the Pagan religious glossary.¹

There is, indeed, much to attest an almost classical form of diction in the sacred phraseology; clear evidence of the organized position which Delaware holds in the scheme of Algonkian thought and semantics.² While the earlier sources found in the writings of missionaries deal sketchily with the phenomena of Delaware religion it is evident that their authors were incapable of gaining an insight into the spirit of native Delaware worship through two obstacles of considerable importance. First, their religious conviction would be sufficient to prevent them from inquiring sympathetically into the pagan doctrines involved, while the second consideration, namely, the esotericism of the pagan worshippers themselves, would in those days have been a barrier to the admission of outsiders into the Big House. We can catch glimpses however in the descriptions of the missionary authors dealing with what were to their eyes hideous practices of superstition or devilry, of performances which coincide with some fundamental elements of the greater ceremonies.³

Were it not for the study of Delaware institutions made by Harrington over a period of some years, and published in several papers and

¹ The discrimination between religious denotations used by the pagans and the Christians is illustrated in the term denoting the soul, *lan-apek'an* approximately "human substance" among the pagans, *tei'tcang* among the Christian Delaware. While the latter term has wide analogies in cognates among practically all the Algonkian-speaking tribes its use has been expunged among the pagan element of the tribe, or at any rate avoided, because of its adoption into the phraseology of the missionaries and converts. [114]

² A striking example of Delaware synthetic verbal construction in dignified discourse is the following which seems worthy of consideration, *ew'il pl'p'on-dawaningga ki'kayo'yomanani'ngga o'n-da we'i-taxkanotamixit'w . . .* "for so we have heard the deceased, our ancient deceased people of the past, when they were explaining the many things . . ." (See page 115).

³ Zelsberger op. cit., pp. 127-140; Heckewelder, op. cit., pp. 208-214, 230-248.

The short description of the Annual Ceremony written over the signature of R. C. Adams (Notes on the Delaware Indians. Report on Indians Taxed and Not Taxed. U. S. Census, 1800, p. 299) should also be considered, as well as the volumes by Dr. Brinton, largely secondary sources, which will be referred to by Roman numerals in my study when occasion requires quotation from them.

I. D. G. Brinton. *The Lenape and Their Legends*, Phila. 1883.

II. D. G. Brinton and A. S. Anthony. *A Lenape-English Dictionary*, Historical Society of Pa. 1888.